

# PHILANTHROPIST.

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May, 27th 1843.

**Lawyers Cards.**

**JOHN JOLLIFFE,**  
ATTORNEY AND COUNSELLOR AT LAW.  
OFFICE, Third st., between Main and Sycamore, oppo-  
site the Post Office, Cincinnati.  
Will practice in Clermont and Hamilton counties,  
and continue practice in Brown, until his business in that  
county shall be closed.

Dec. 27, 1842.

**WILLIAM BIRNEY,**  
Attorney at Law, Cincinnati, Ohio,  
WILL attend promptly to the collection of claims, to  
cases in Bankruptcy and to all other professional  
business which may be confided to his care, in the  
County and Federal Courts.  
Office, Main Street, between 6th and 7th, opposite Gan-  
Feb. 2d, 1843.

**JAMES G. BIRNEY,** Attorney and Counsellor  
at Law, Saginaw City, Michigan.  
J. G. Birney will also act as Agent in the land district  
in which this (Saginaw) county is. He will make invest-  
ments for others in lands; pay over for non-residents their  
taxes, and give information generally to persons interested  
in that part of the country, or desirous of becoming immi-  
grants to it.  
Saginaw, July, 1842.

51-ff

**HENRY STARKE,** Attorney and Counsellor at  
Law, Office, South East corner of Fourth and Main  
streets, July 9th, 1842.

51-ff

**ALLEN & LANCASTER,** Attorneys at Law N.  
W. corner of Main and Seventh streets Cincinnati,  
July 9th, 1842.

51-ff

**JOHNSON & JONES,** Attorneys and Counsellors  
at Law, office, S. E. corner of Main and Fourth streets,  
entrance on Main street, July 9.

51-ff

**CHASE & BALL.** Attorneys at Law, East third  
street, Cincinnati, July 9, 1842.

51-ff

**EDWARD KENNA,** Attorney at Law, Office on  
Main street, East side, three doors above 3d.  
July 30, 1843.

51-ff

**MASON WILLSON,** Attorney and Counsellor at  
Law, North East corner of Columbia and Main  
streets, July 9th, 1842.

51-ff

**SELECTED.**

From the Albany Journal.  
**Association--The New order of things.**

The public announcement that several of the  
most active and persevering advocates of the new  
theory of Fourier, were to give a free lecture in  
our city, called out a large audience to "hear of  
this new thing." The spacious lecture room of  
the Young Men's Association was well filled.—  
The speakers were Horace Greeley, Wm. K. Chan-  
ning and Albert Brisbane, all of New York. We  
can only give a rough synopsis of the several  
addresses, but we will endeavor to give our readers  
a sufficient insight into the merits of this  
Panacea "for all the ills which flesh is heir to,"  
to enable them to judge of its probable working  
with success.

Mr. Greeley first addressed the meeting. The  
object of this association was a reorganization of  
society on a plan which would secure more har-  
mony, greater trust and sympathy among the in-  
dividuals of which it was composed, had not  
yet been attained! There is no radicalism in As-  
sociation—the movement is essentially a conser-  
vative one—it is one governed by Chris-  
tian love. It would be impossible to live before  
the audience all the considerations which the doc-  
trines of Association present, in one evening. It  
had been the result of forty years hard labor and  
anxious investigation on the part of its author.—  
All our views and the answers to all the objections  
which have been, or can be raised—for they can  
all be answered—cannot be brought before you in  
one evening. He must content himself with  
the presentation of a few general considerations.

Association proposes a social re-organization  
of communities instead of the insulated families  
which we now see. The members labor in com-  
mon—having common interests and sympathies,  
common relations with the external world, and  
yet so as that each member shall enjoy the ben-  
efits of his own labor, or his capital, receiving his  
regular percentage upon his labor or capital.—  
But it would give to all the opportunity to labor,  
and this was the great want of the times—the  
poor man says to us on all sides, give me labor,  
and it is all I ask. Mr. G. Spoke of the results  
of some investigations into the condition of the  
poor of the city of New York. In the sixth Ward,  
alone, thousands were found without employment  
and without means of subsistence. Whole  
families were forced to pay their rent, and feed  
and clothe themselves upon the profits of one ap-  
peal stand, which at the most, would never pro-  
duce more than 30 cents per day. These thou-  
sands asked not for charity, but for work. The  
condition of these suffering poor, created service  
relations between themselves and their more fa-  
vorited neighbors, which were contrary to the  
spirit and intent of our institutions, and contrary to  
that religion which we profess. He believed a  
better organization of society was perfectly prac-  
ticable, and would conduct to the essential bet-  
terment of the community. The means to attain

this desirable end, were a combination of energies  
for the mutual benefit and improvement of all.  
Mr. G. said he would, for the purpose of remov-  
ing certain prejudices from the minds of some,  
draw attention to the fact of great notoriety, and  
that was the regular progress of the civilized  
world, was constantly towards associations. He  
then drew a graphic picture of the savages, giving  
as a reason of their hopeless and continued de-  
gradation, their entire isolation—the want of com-  
mon brotherhood—of common interests and sym-  
pathies. Hence it had been well said, that "a  
state of Nature is a state of War." But as soon  
as you advance towards civilization, the progress  
was marked by a greater fusion of interests into  
each other. He referred to the results of the  
combined efforts of societies in civilized coun-  
tries, contrasting them with the conveniences  
of the wild and untutored savage. The rapidity  
of travelling upon the roads, the Post Office  
and especially our Common School system,  
carrying its blessings to almost every child were  
the result of combinations of interest for the  
general good. He referred to the greater ad-  
vantages for education, which these associations  
would present, and closed by a brief statement  
of the beneficial operation of a small Association,  
but imperfectly organized, in Roxbury, Massa-  
chusetts. He had visited it, & under all its dis-  
advantages, he had seen blessed results flowing  
from it. There, all the members dwelt in  
concord and harmony, free from the vexations,  
care and oppressions which bears down so many  
thousands in all parts of our land.

Mr. Channing said his object would be to show  
what they advocated was practical Christianity and religion. It was that state fore-  
ordained in the purpose of heaven, and fore-  
told by prophets as a period yet to come. He  
spoke of the present condition of Man. Would  
any one contend that a good God had doomed  
Man to be miserable, crushed down, and to die  
a premature death? Not why then his present  
condition? It is said that it is owing to his  
inherent depravity. The true cause was his  
selfishness. It was that which made a desert of  
Eden. But such shall not always be his state.  
The prophets have foretold times of peace and  
harmony yet to come. The prophet Isaiah, in  
particular, has told us of a period when the wil-  
derness and solitary place shall be glad, and the  
desert blossom like the rose—promises which  
we too often think mere visions and figures  
of speech, but which represent great realities yet  
to be fulfilled. What, too, did Jesus Christ say  
when he was upon earth? That the kingdom of  
God should come, and the will of God be done  
on Earth as in Heaven!—that all things should  
be added to those who sought the right-  
eousness of a perfect obedience to the great law  
of love and true human brotherhood—and that  
an hundred fold should be received in this life  
by those who loved their neighbors as themselves.  
This self-devotion to the great law of  
love, and human brotherhood, would bring peace  
and joy to all, and we shall have a heaven upon  
earth. Why had not this been realized? Why  
had been this conflict of sects for 1800 years!  
Because man had dared not live up to this  
simple law of universal love. If man had thus  
followed the precepts of Christ at first, long  
since would the swords have been beaten into  
ploughshares and the spears into pruning hooks.  
The law of Christianity is that the interests of  
each are the interests of the whole—and that the  
interests of the whole are the interests of each.  
The precept is "Love thy neighbor as thyself."

Upon the receipt and reading of this address  
in the Irish Repeat Association, Daniel O'Con-  
nell made the speech which will be found below,  
and Secretary was directed to transmit to the  
Pennsylvania Society an expression of the  
feelings of the Repeat Association; which he did in  
the subjoined letter:

The address to the Pennsylvania Society the  
letter of the Secretary, and the speech of Mr.  
O'Connell, all published together in pamphlet  
form, may be had gratis, at the Anti-Slavery Of-  
fice, No. 31 North Fifth Street; where, also, may  
be seen the original letter from the Repeat As-  
sociation, and copies of the Dublin Freeman's  
Journal containing the whole proceedings in the  
case.

To THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.—  
Gentlemen—Your Address to the Loyal National  
Repeat Association of Ireland, was received by us  
and the Pennsylvania Society an expression of the  
feelings of the Repeat Association; which he did in  
the subjoined letter:

The Hutchinson Family then sang a song of Freedom.  
And such music they alone can make. Whoever has not heard the melting melody, and  
heavenly harmony of their sweet voices, has yet to learn what music may be heard this side the  
spirit land.

The thunders of applause continually  
pealed from the enraptured assembly, and the alar-  
mingly aching sides of the Hall shook again.  
The angel of freedom stood boding over us in  
shining apparel, the spirits above and the spirits  
around, caught the sweet echo of their melodies  
and onward swept the mighty current.

Wendell Phillips read an address prepared by  
another committee, to be presented to John Tyler  
on his visit to this state, at the Great Bunker  
Hill celebration on the 17th of June. It was a  
short and able production. Setting forth his atti-  
tude as a slaveholder, and at the same time  
President of a Republic!! Expressing in a very  
candid manner the desire of the people that he  
would emancipate his slaves. The enthusiastic  
cheers of the thousands present told what they  
thought. (Wonder if he will give the committee  
as much eloquent abuse, without opportunity to  
reply, as Henry Clay did at Richmond—"We shall see.")

Philip is truly a powerful man. Eloquence  
has been compared to the faint and misty show-  
ers of spring, that serve to make very pretty rain-  
bows, but do but little good to the parched and  
thirsty earth. Put not so with his eloquence.  
While he makes rainbows, and rainbows he does  
make of ample arch and brilliant hue, (and God  
himself does not scruple to do the same,) he pours  
out from full fountains the abundance of his  
thoughts, that fall like the early and the latter  
rain, the surrounding streams begin to swell and  
flow rapidly onward overflowing their banks,  
drifting along the sturdy oaks that have stranded  
on their shores, bearing away every thing that is  
cast upon their current, tearing from their moor-  
ings the fleets and navies of the enemy and sweep-  
ing them over the rapids into the great ocean of  
Freedom.

The addresses were then put to the convention  
for adoption. First, that to the slaves—and a voice like the sounding of great waters, and the  
voice of mighty thunderings went up.

Scarce had that note of freedom died  
away in the distance, when the other was put to  
the convention. Then came a shout that will be  
heard farther than the roar of artillery from Bunker  
Hill on its coming birth-day. As billow follows  
billow, and surge succeeds, surge through the great deep, so shall these loud  
shouts of freemen roll down through the planta-  
tions of the South, startle the senses of the guilty  
oppressor, and arouse Justice from her midnight  
slumbers.

The meeting had now reached a height that was  
difficult to transcend. Reason had "done  
what she could," and retired to her study. Elo-  
quence had folded up her wings and sat weary  
by the wayside. To reach a higher mount, mu-  
nition alone could do it. And music indeed was  
with us. High from the heavens she had beheld us  
so downward bent her flight to bless us. "The  
children of the granite hills," were her chosen  
ones, [the instruments upon which she played.] They carried the joy of composition,  
the not composed received from the spirit land  
during the evening, and like the winds through  
which it came, was full of Freedom, Love and  
Power. But if you did not hear, out there in Ohio,  
the thundering that pealed from the enraptured  
congregation as the silvery river flowed along,  
it must have been because the din of battle in  
which you are engaged drowned the loud hos-  
annals.

Bat a voice it was that went out from old Fan-  
tial Hall to-night. An attentive voice that shall  
roll onward and onward across the Prairies of the  
West; through the great valley of the Mississ-  
ippi, and over the Rocky Mountain tops, till the  
thunders of the Pacific send back the answering  
shout like the waves of the Deluge—let it tumble  
round the world—let hell and slaveholders hear.

In its swaying bands has it slept, while the  
snows of sixty winters have fallen around its crag-  
es. But it is now awake; and though an in-  
fant it may be, an unknown might slumber in  
its arm—it has now aroused to sleep no more.

But the greatest and grandest, and most ocean-  
like meeting has just been held this evening, (it  
is now past midnight,) in "OLD FANEUIL HALL,"  
Onward, right onward, with immortal might,  
moves the cause of freedom.

The storm-rocked infant, in its storm-rocked  
cradle, smiled afresh as it swung to and fro, while  
the shouts of New England's sons and daughters  
swung in the shades of the Canadian forest.  
He sat down amidst the loud cheerings of

the immense audience.

Wm. Lloyd Garrison, was chosen President of  
the National Anti-slavery Society for the ensuin-  
g year, and who among its numerous friends  
will say it is well, "for he is worthy."

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# THE PHILANTHROPIST

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EDITED BY G. BAILEY, JR.

CINCINNATI.

Wednesday, July 12, 1843.

## Insanity among Colored People

The Southern Literary Messenger.

A writer in the last number of the Southern Literary Messenger, endorsed by the editor, as a profound thinker, undertakes to raise a new argument against the emancipation of the slaves. The census, he says, shows an alarming disproportion of insane persons among the free people of color in the free states, when compared with either the white or slave population. This disproportion, he assumes, is attributable to moral causes alone, which are to be sought for in the vicious habits of free negroes. He will allow no influence to climate, because, he says, the disproportion prevails in Ohio, Indiana, and Illinois, which range through the same latitudes as Maryland and Virginia. And this is the sole reason he assigns for denying the influence of climate. It so happens that the only portions of these three Western and two Southern States, which range in the same parallels of latitude, are the southern extremities of the former, and the Northern sections of the latter. The great body of Virginia lies south of even the southern borders of Indiana and Ohio, and of at least two thirds of Illinois. The assumption then becomes groundless, it can give no force to any argument against the influence of climate in predisposing the constitution of the colored man to insanity.

Why he seeks for the moral causes, to which he ascribes the disproportion noted, in the vicious habits of the free man of color, he does not tell us. We can easily conceive of other moral causes, having their origin in the prejudice and proscription which are continually harassing our colored brethren, and cramping their means of subsistence. That vicious habits have nothing to do, with the disproportionate amount of insanity among them, we infer from the fact, that in Maine, New Hampshire, Vermont and Massachusetts, this disproportion is greater than in Pennsylvania, Ohio, Indiana, and Illinois, although in the former states, the colored people are more virtuous and better educated, than in the latter.

But, let us give certain statistics which we have prepared with considerable labor, and then our remarks upon the specious statements of this southern philosopher, will be better understood.

White pop.	No. insane.	Pro.
F. States 9,554,965	9,603	1 in 994
S. States 4,634,253	4,905	1 in 945
F. col. pop.	No. insane	Pro.
F. States 170,712	1,189	1 in 143
Total col. pop.		
S. States 2,702,636	1,737	1 in 1,555

Certainly, the disproportion of insane among free colored people, compared with any other class of population, does seem frightful. But, the first reflection that forces itself on every mind is, that it cannot be accounted for by any combination of moral causes. We know the colored people; they are among us, and every one is familiar with their habits. Drunkenness, one of the most common sources of insanity, is not so prevalent among them, as the white population. Political ambition, not an unfrequent cause of madness, has no place in their bosoms. Their religious excitements are seldom of the sombre character, so that what is called religious insanity is rare among them. Strong passions are not their characteristics, and their offences against law, are not generally of the graver kind—not such as rack the soul, and dethrone reason. And though greatly limited in their choice of means for a livelihood, we know, that want is not so common and frugal among them, as to occasion so vast an amount of insanity, as is shown by the tables above. Look at the subject in whatsoever light you please, the conclusion must be, (allowing the tables to be correct,) that the principal cause of this lamentable predisposition to insanity, is the unpropitious character of northern climate.

But, why not compare the free colored people of the north and south on this point? Ah—that is the question. Could we institute this comparison, the matter would soon be settled. But there are no means of doing so. Singularly enough, in the statistics of insanity, the free colored people of the south and the slaves are not distinguished. The number of the former, in the slave states is 215,000, forty-five thousand more than in the free states; but the accurate statistician of the Messenger seems to have overlooked this fact altogether. Any one then can see, that all his reasonings on this subject must necessarily be vitiated. His data are incorrect, and uncertain. His conclusions are mere nullities. Could the free colored people of the North be compared with those of the South, there would then be ground for an inference.

Hitherto, we have merely indicated the defect in this writer's mode of reasoning. We will now show positively, by figures, that climate is the great cause of the disproportion of insane persons in the free colored population, allowing the census returns to be accurate. But first, we will submit more detailed statistics.

Proportion of Insane Persons and Idiots in the entire colored population, bond and free, of the slave states.

Del 1 in 700	Miss 1 in 2,397
Md 1 in 1074	La 1 in 4,310
Va 1 in 1309	Ark 1 in 971
N.C 1 in 2219	Tenn 1 in 1,274
S.C 1 in 2474	Ky 1 in 1,053
Ga 1 in 2117	Mo 1 in 879
Ala 1 in 2044	D. Col 1 in 1865
Florida 1 in 2211	

Proportion of Insane and Idiots among the Free People of Color in the Free States.

Me 1 in 142	N.J 1 in 288
N.H 1 in 282	Pa 1 in 236
Vt 1 in 56	Mass 1 in 105
Mass 1 in 43	Mich 1 in 27
R.I 1 in 249	Ia 1 in 842
Conn 1 in 184	Ill 1 in 451
N.Y 1 in 257	Ia. Wis 1 in 27

Proportion of Insane and Idiots among Whites, in the Free and Slave States.

Mo 1 in 932	Del 1 in 1128
N.H 1 in 684	Md 1 in 821
Mass 1 in 680	Va 1 in 704
R.I 1 in 520	N.C 1 in 886
Conn 1 in 606	S.C 1 in 1400
Vt 1 in 731	Ga 1 in 1400
N.J 1 in 952	Mis 1 in 1544
Pa 1 in 866	L. 1 in 2881
N.Y 1 in 1102	Ala 1 in 1445
O 1 in 1257	Ark 1 in 1715
Ia 1 in 1400	Tenn 1 in 1603
Ill 1 in 2217	Ky 1 in 742
Mich 1 in 5424	Mo 1 in 1603
Ind 1 in 6132	Flor 1 in 2794
Wis 1 in 3843	D.C 1 in 2847

There are fewer free colored people in Georgia,

Will the reader be kind enough to turn to these tables occasionally, while we proceed to remark upon them in the same philosophical style adopted by the comprehensive writer in the Messenger.

And first, it must strike every mind that the condition of freedom is unfavorable to sanity, inasmuch as we find, according to the census, five white persons crazy to two slaves. How much better for the human intellect, that the white people of this country should be reduced to slavery!

It is deplorable to see, that New Hampshire, Massachusetts, Rhode Island, and Connecticut, heretofore esteemed the most intelligent and highly civilized of any states in the confederacy, are the most predisposed to insanity. How much we have been mistaken in their character! It is evident, that the vicious habits of these states lie at the bottom of the mischief; they should be put under the guardianship of their sister states, for they are certainly unfit for freedom. After all the talk about the blessed effects of education, we here see that the "best educated state" in the Union, New Hampshire, has the greatest proportion amount of insane and idiots among its white people. In still further confirmation of this reasoning, look at Louisiana, Florida, and the District of Columbia, famed as the most virtuous, well-ordered, and intelligent portions of the Union. In them, you see, the proportion of insane in the white population, is only one in about 2500; that is, for five madmen in New Hampshire, you find but one in Louisiana.

Had Professor Dew, or whoever wrote the article in the Messenger, talked in this strain, he would have been set down as one of those very lunatics about whom he was writing—but it is lawful for a man to utter nonsense, where negroes are the subjects; and so gross is the prejudice of the public, that they will swallow it without abatement. These very calculations of the Messenger writer, absurd as they are, were quoted in the New York American, and thence copied into the Cincinnati Gazette, to show the fitness of the slave for freedom! When will free state editors cease to take any thing on trust from your true slaveholding advocates!—for it may be justly said of most of them, that "they are liars and the truth is not in them."

We have mentioned several circumstances, to show, that the great disproportion of insane cases among the colored people of the North was owing to the influence chiefly of an adverse climate;—for example, that the greatest amount of insanity prevailed, generally, in the states lying further north; and among those, who in moral condition and character, were superior to those among whom the cases were fewer—that the disproportion between the numbers of the free colored and white insane, and the free colored and slave insane, was altogether too great, to be accounted for, by any moral causes whatever.

We may mention further that in Missouri, which lies further northwardly than any other slave state, the proportion of insane among the slaves, is nearly twice as great as the average proportion in the other slave states. And, without argument, we take the position, which is generally maintained by most medical writers, that cold climate is unfavorable to the constitution of the blacks. Our observations have confirmed us in this conviction, beyond all doubt.

But, we said, we could prove by figures, that the disproportion was chiefly occasioned by climate.

Let us select two states, notorious for the severity of the measures, by which they have signalized their hatred of the free colored man—Louisiana and Maryland. No one, not gifted with a superlative amount of audacity, will pretend to say, that the free people of color in these states, are more virtuous, better educated, better treated, or more favorably circumstanced, than the are in the New England states.

We cannot from the census discriminate in these states between the insane of the slave population, and those of the free colored people.—They are all classed together. But, one thing we can do. We can take the entire amount of insane and idiots, among the bond and free—grant to this learned professor that there is not a single case of insanity among the former, although this, as every one sees, is conceding an immense advantage; and then demonstrate the decisive influence of climate in the production of insanity.

The slaves in Maryland number, 89,495; the free colored people, 62,050. The number of insane and idiots among both classes, is 141. A very large proportion of these must be slaves. But, let us suppose, that they are all free—and then we shall have in Maryland, one insane in every 440 of the free colored people; while the average for the free states, is 1 in every 143!

What demonstration can be more complete of the influence of climate! Suppose we should take the average number of insane cases throughout the colored population of the South, which is one in 1555—and allow for the insane among the slaves, 1 in 2000. This will make the number of the slave insane, 44. Deduct this from the sum total 141, and it will leave 97. Divide this into 62,020, the number of free colored people, and it will make the proportion of insane among them, 1 in every 639, not so many as among the white people of Connecticut, Rhode Island, or New Hampshire. Throughout all these calculations, it will be seen, that I allow the slaveholder every advantage he can ask, and even then he cannot hold his ground.

Take Louisiana next.

In 1840, its free colored population was 25,502; its slaves, 168,452. The number of insane and idiots set down among them all, bond and free, was 45. Grant that all these were among the free people of color, none among the slaves—and we should have, only 1 in every 566. The proportion of insane, to the entire colored population in this state, was 1 in every 4310. Let us suppose that the proportion among the slaves, was only 1 in 5000, and this is a very liberal supposition. Divide 5000 into 168,452, the number of slaves, and we have 33, as the number of slave insane and idiots. Deduct these from 45, the whole number of insane, and it will leave 12, as the number of insane among the free people of color—or 1 in every 2125—less than the average proportion of insane among the white people of the United States.

It is very difficult to say what would be a proper ratio for the free colored people of the whole South, but we will strive to make a proximate estimate.

If the objection just noticed, to a repeal of the Anglo-Irish Union be valid, a similar reason

Alabama, Mississippi, Arkansas, and Missouri, respectively, than the other slave states. Altogether they contain but 8197. The average proportion of free colored insane in Maryland, we have seen, is 1 in every 639; in Louisiana 1 in every 2125. The proportion among all classes in the states just named, except Missouri, is less than in the other states. This might justify us in taking the mean, between these two ratios, as the fair proportion for the five states—but we will grant the Messenger writer all he can ask, after the calculations we have made. We will take one in every 800, as the average proportion. Divide 800 into 8197, the number of the free colored people in these states, and we shall have ten insane persons among them. Deduct these from the 430 insane and idiots in the whole colored population of these states, and we shall have 420 among the slaves, (number in all, 807,862) or 1 in every 1823. This we may set down as the proportion of insane among the slaves in Georgia, and the South West. But, by referring to the tables it will be seen, that the proportion of insane of every class is far less in these states, than in the Eastern slave states—Tennessee and Kentucky, so that we might be warranted in considerably increasing the average proportion of the whole South. But, that we may not be suspected of taking any advantage, put the average for the whole slave population at 1 for every 1800. We shall then have 1881 slave insane, which subtracted from 1737 the whole number of colored insane in the slave states, will leave 356 for the free colored people, or one in every 603, about the average of the insane in the white population of New England.

But, we have proceeded all along without noticing the probable influence of other circumstances. It will be seen that there is a far less proportion of cases of insanity in the new, than old states. This arises from two causes. More attention is paid to this disease in the older states—the reports are far more accurate. Again, the population of the new states generally, is not native, but immigrant; and the insane do not generally migrate. They are fixtures at home, or in the slums.

In relation to the returns from the slave population we confess ourselves sceptics. So long as they have sense enough to pick cotton, or work the cane, their overseers will not be very critical in observing their mental condition.—We know too well the treatment and use of slaves, to suppose that mental aberration will be much cared for, or faithfully reported, so long as the whip can extort the due amount of labor. In view of this, we receive the returns of the census so far as this matter is concerned, with many a-batements.

Such are the conclusions to which we have been conducted by calculations, of whose reasonableness, the reader may judge for himself. We did not think the slave holder would be audacious enough to go to the census for an argument against emancipation; but so largely does he calculate on the greediness of the public to swallow any thing to suppose that mental aberration will be much cared for, or faithfully reported, so long as the whip can extort the due amount of labor. His late open and entire commitment of himself and the Repeal cause against the slaveholding and pro-slavery sentiment of this country, in full view of the odium that would be heaped upon him, and the certain loss of pecuniary aid, shows the whole-souled sincerity of the man. Religious associations in the Northern states, controlled chiefly by ministers, send their agents among slaveholders to collect funds, and abstain from any indication of opposition to slavery, lest they should lose patronage. O'Connell, the politician, in another country, where it might be alleged that want of any participation in, or responsibility for the crime of slavery would justify silence, comes out boldly, denouncing in tones of many indignation, notably those who practice it, but those who refuse to take part against it, and announcing to them all, that he does not want the price of human blood in the treasury of Irish Freedom! How immeasurably superior, in magnanimity, philanthropy, religion, stands the Irish agitator to multitudes of the religious propagandists of this nation!

This step of O'Connell is true wisdom, as well as magnanimity. No cause can live by a falsification of the principles on which it stands. If these principles are universal, the cause is weakened by every limitation of them, strengthened by every application. Their universal application must be its entire triumph. O'Connell knows this—he knows that all movements founded on the doctrines of human rights, are of one family—that no one can be injured, without all sustaining damage; that the success of one paves the way for the triumph of another.

And this is the view abolitionists should take. Whatsoever tends to unshackle the commerce, industry, minds, morals or religion of the world, they are pledged by their principles to support and advocate, no matter how it may conflict with local prejudice, party creed, or pre-conceived opinion.

But, why with such convictions, have you stood aloof from the Irish Repeal movement in this country? Because under the management of heartless demagogues, it too generally became false to its own principles, and hostile to the cause of Human Freedom. Men, notorious for their unscrupulous hatred of the anti-slavery enterprise, took the lead in it, and gave it a direction to suit their own malignant purposes. In different parts of the country, resolutions were repeatedly passed at Repeal meetings, denouncing abolitionism and its advocates; and in this city, we were cut off by this wicked and silly policy from all opportunity of sustaining the movement. There is now on the records of the Repeal Society of Cincinnati, a resolution full of venom against abolitionism and its supporters.

The course of the Repeal Associations in relation to Mr. O'Connell's late speech on American Slavery, shows the malign influence under which they have fallen. We write now for the Irishmen of the country, and hope they will give us their sober second thought.

O'Connell belongs not to Ireland, but the world. He is the champion, not of Irish Freedom alone, but of Human Freedom every where. He aims to accomplish his great object, the Repeal, by moral power. But, what moral power can he exert, whose cause is marked by inconsistency? Suppose the Agitator were a friend to the monopolies of Britain, a supporter of its aristocracy, an enemy to the Anti-Corn-Law League, and the Free Suffrage Union! Would not all his professions of regard for Liberty be laughed to scorn? Suppose he had opposed the cause of negro emancipation, do you not see that all his zeal for Irish freedom would have been set down to the score of pure selfishness? And where would have been his moral power? Let any great reformer prove recrancy in one important point to the principles he advocates in other cases, and he is a shorn Sampson. Mr. O'C. was apprised of the policy of the Repeal Associations of this country. He was informed that certain gentlemen, acting as agents for the Repeal, had been identifying the grand cause of Irish Freedom with the cause of Southern Despotism—ar-

raying it against the anti-slavery enterprise; and what could he do? What had the world a right to expect from such a man, under such circumstances? A noble protest against the servile course of his professed friends—a manly, triumphant vindication of the cause of Irish Repeal against all suspicion of being willing to compromise with slaveholders for the sake of their money. And the world was not disappointed. O'Connell spoke as became himself, as became Ireland. And for this brave and generous speech, Ireland! will you denounce him, who is the hope of your country? Will you rebuke him, aye, allow your political associates in this nation, to insult him, because he dared to be true to himself and to Ireland? Is it in this way you reward your benefactor? Do you set the good opinion of the perfectly batch of slaveholders in the South, who whip women and sell babes, before the esteem of him, who is laboring to break every fetter which binds man, and degrades his soul?

But, not only do we sympathize with the cause of Repeal in Ireland, we assert the right of the people of this country to give it support by all moral means. Such interference is warranted by precisely the same class of reasons which justify the philanthropists of Britain in interfering with the slavery of other states. Cosmopolitanism is the term lately given in derision to this kind of philanthropy. The conservative papers are reading us many homilies upon the duty of attending to our own affairs, and letting the world alone. This may do for those who think the sublime art of money-making, the great end of man, and the luckiest money-maker, the purest patriot and best philanthropist. But, it will not suit men who have read their Bibles, and imbued the spirit of Christ. Christianity itself is Cosmopolitan. The commission of its first preachers was a warrant for universal interference,—"Go ye into all the world and preach my gospel to every creature." Their commission is that of every man and woman. Hast thou a truth—utter it in God's name, and quench not the light that is in thee. Seest thou a wrong? Rebuke it in the name of him who said—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he know it? And shall not he render to every man according to his works?"

The Irish are an oppressed people, seeking for deliverance, and we have a right to cheer them on in their noble enterprise. They are men, and wronged Humanity everywhere has claims upon our sympathy.

O'Connell we have always entertained the highest opinion. We love to contemplate his lofty patriotism and world-wide philanthropy. But it is the completeness of his philanthropic character which excites our deepest admiration. On all occasions, so far as we know of his history, no matter what opposition to be encountered, no matter what hazard be incurred, or little gain to himself he could expect, he has always planted himself on the side of the rights of man. His late open and entire commitment of himself and the Repeal cause against the slaveholding and pro-slavery sentiment of this country, in full view of the odium that would be heaped upon him, and the certain loss of pecuniary aid, shows the whole-souled sincerity of the man. Religious associations in the Northern states, controlled chiefly by ministers, send their agents among slaveholders to collect funds, and abstain from any indication of opposition to slavery, lest they should lose patronage. Aaron made them a molten calf, and exclaimed

# THE PHILANTHROPIST.

## To Irishmen.

Daniel O'Connell stands as the acknowledged head of the Repeal movement. Its success depends upon his energy, and the patriotism of the millions of native Irishmen who have chosen him as their representative. And yet, if you may believe the Enquirer of this city and kindred prints, the whole power of the repeal movement rests upon the American people. Without them, it would all evaporate in thin air. O'Connell is nothing—the eight millions of our countrymen at home, and the two millions in England and Scotland who are with us, are nothing—but Richard M. Johnson, Wyckoff Piatt, and Robert Tyler, and a few other worthies on this side the Atlantic, are everything! They are the real leaders of the Irish host—they are the thunder-bearers—before their might the British Lion is to become a lamb. Do you believe it? We will not insult you by repeating the question.

Now see the position in which demagogues have placed you. They have arrayed you against O'Connell and your fellow-countrymen in Ireland, because they chose to be true to the principles for which Irishmen had always contended. What good will your efforts accomplish, separately from theirs? Instead of taking the side of O'Connell, your Countrymen, and Repeal, you have taken the side of the Slaveholders and Repeal. But, your countrymen at home, with the agitator at their head, declare they will have nothing to do with slaveholders. See the position you are in. The amount of it is, you desert Irish Liberty, for American Slavery! Nay—we take this back. We do not believe you will. The resolutions you have been induced rashly to pass, you will reconsider and revoke. And that you may do so, we now submit some of them to your consideration.

The Baltimore Repeal Association passed the following—

*Resolved*, That the idea which Mr. O'Connell would promulgate as a fact in relation to the slaves of the South, that "they are treated, not as human beings, but as the brute beast that expires and then ceases to have any other existence," is insulting to the character of the American people, a base calumny against the humanity and the pure sense of human obligation that are the characteristics of the Southern people.

*Resolved*, That this Association has yet to learn that the proprietor of slaves who feeds, clothes, and protects them, and when disease has struck them down, calls in the physician and the clergyman to attend them, deserves no higher grade in society than the pick-pocket or the petty scoundrel.

*Resolved*, That believing the doctrine of abolition to be inimical to the welfare & prosperity of our Republican institutions, calculated to ruin us, if pushed to the extreme, our happy Union, and dismember the confederacy, this Association laughing to scorn Mr. O'Connell's cry of shame and disgrace, will maintain its proud attitude as the unerring friend of that Union, and hurl back with indignant contempt the degrading epithet of "faithless miscreant," as unmerited and rash, insulting and undeserved.

The following were passed by the great Repeal meeting at Cincinnati, on the evening of the third July—Richard M. Johnson presiding.

6th. That we view with astonishment and regret the lately published opinions of Daniel O'Connell, in reference to the unhappy institution of slavery fixed upon us by the same Government that oppresses him and his people—and that we cannot recognize the right of any man unacquainted with our peculiar situation, to dictate the means of ridding ourselves of this evil.

7th. That in the impudent and insulting language used by Daniel O'Connell, we recognize designs that if carried into effect would sever this happy Union, and drench our land with blood, and that too, without benefitting the unhappy class to which he alludes; and that we can only excuse this celebrated man by attributing his language to a deplorable ignorance of the subject of slavery in America.

8th. That the citizens of Ohio may rebuke Daniel O'Connell's ignorance without suspicion, because she is the only state in the Union whose soil has never been trod by the foot of the slave under the sanction of the laws.

9th. That Daniel O'Connell, when he spoke in terms of accusation against the United States for having admitted six slave states in the Union, should be taught also that the institution has virtually ceased in twelve of the rest in the same period of time.

10th. That we Irishmen, have found that protection under the folds of the star-spangled banner, Daniel O'Connell, you have done much towards opening the eyes of our citizens to the imminent dangers which beset us, through the immigration to the slave states of thousands of his devoted admirers—men who look upon him as a dim-god, and deem it their duty to yield implicit obedience to his instructions. In the opinion of such men, the views of Washington, Jefferson, Madison, and other illustrious fathers of the Republic, are not entitled to the weight of a feather when brought in conflict with those of that unprincipled Irish incendiary.

But the people of the South should consider that these worshippers of O'Connell have other motives for waging war against their institutions than obedience to his poisonous precepts. Being mostly of the laboring class, they look upon our slave population as their competitors; and hence arises their bitter hostility to that species of population. We have ample evidence of this fact in the tyrannical and cruel imposition of our negro draymen, practiced by the Irish draymen when they find an opportunity to maltreat or take advantage of the former. Every man who has resided long in this city, has witnessed more or less instances of the kind, and every one must be aware that such hostility is perfectly natural under the circumstances. Now I think it is the imperative duty of the citizens of the South to consider the consequences of admitting to the full right of citizenship men who are by education and from self-interest hostile to their peculiar institutions—Have not reason to fear that an under current is at work which may unexpectedly produce consequences far more fatal than any thing ever witnessed in this country? Is it not the true policy of the South to lend all her energies towards the accomplishment of the repeal of the naturalization laws? In my opinion it clearly is.

The following sentiment, in relation to foreigners, we find in a speech of the Rev. W. N. Watkins, delivered on the 27th January, 1842, before the Louisiana Native American Association, in New Orleans—published in the Louisiana American, of Feb. 21st, by G. G. Foster. Speaking of foreign immigrants, he exclaims—

"Rights! Sir, they have none—and America will soon cover her glory with shame unless they are taught this in substantial terms. Rather than that this nation shall hold at bay on this subject by the restless spirits of other lands—rather than that the nations of Europe shall disgorge themselves of this accumulating filth, and pour it into the generous bosom of America—rather than foreign feet shall trample our stars and stripes in the dust once bathed in the blood of revolutionary patriots, let oblivion hide us forever beneath its tranquil wave."

Again—

"Who compose the lawless mobs which infest our northern cities? Who lay serpentine bands upon our public monies? Who threaten to uproot the tree of liberty? Native Americans? No, sir, but such fit as is thrown upon our shores, from the prisons and almshouses of foreign lands. No sooner are their fetters broken, or their wants relieved, than they seek to reduce the standard of morals and intelligence to their own degraded level. No cause, sir! The violence with which foreigners seek to thwart the purposes of this association, declares there is. We seek to protect ourselves, and in doing this, to secure to them the perpetuity of those blessings we have taught them to enjoy. But their incurable stupidity or deep rooted vice cries out upon us—oppression—injustice! Oppression, sir! Whom do we oppress? Have we not caused it to be published "from the rivers to the ends of the earth," that for those who are here we are not endeavoring to legislate. That from them we would not take away that they possess. Injustice, sir! and to whom? To those who are confined in the prisons and almshouses of foreign lands! They, sir, possess no claims upon us but such as are common to citizens of the world. They may profit

by our example—they may adopt our form of government—or if they come among us, (and Heaven forbid they should,) let them be content to abide within the temple of liberty, and thank God that their children can claim the exalted title of Native Americans."

And again—

"It were reward enough for any foreigner, though he were a slave, to know that his children were Native Americans."

For the sake of gaining the friendship of such men, will the countrymen of Emmett denounce O'Connell?

Look further. The following paragraph from the Richmond (Va) Enquirer is copied in the Charleston (S.C.) Observer. We hope that the Irish associates of Messrs. Piatt and Disney will bear in mind, that the Enquirer is the great organ of the democracy of the South. They will understand from the paragraph which we now give, with what feelings slaveholders regard the "mob Irish," as that paper insultingly terms them.

"An address," says the Enquirer, "signed by sixty thousand names, among which are O'Connell, and Father Mathew, the apostle of Temperance, has been forwarded to Ireland from thence, calling upon all Irishmen to make common cause with the abolitionists. On Wednesday next it is to be exhibited and read in Boston, before the annual meeting of the Massachusetts abolition society."

"Fellow citizens of the South, do you hear this? A negro, yes, a BLACK NEGRO reading a proclamation, an invocation from sixty thousand Catholic Irish to their brethren the mob Irish of this country, to make common cause with the abolitionists. We say again—do you hear this? If you do, we would say to you, have your eye on a fat old Irishman resident in Charleston, S. C., called Bishop England. This man is the dear friend of O'Connell, and doubtless he feels himself honored by such friendship."

Bishop England has deceased since this brutal paragraph was penned. What say our Irish repealers? Are we to have any more resolutions denouncing those who are seeking the overthrow of slavery? Our Irish fellow citizens will of course decide for themselves, how far they will abjure anti-slavery sentiment, and thus forfeit the confidence of their countrymen in Ireland for the sake of conciliating a class of men, who can ferociously invoke the vengeance of the mob against a distinguished Irish prelate, because he professes to be a friend to O'Connell.

We alluded above to a letter from General Jackson. He is the idol of democrats, and might be supposed to sympathize deeply with Irish repealers. But, he has the feelings of the slaveholding caste to which they adhere, have accustomed themselves to look upon the Liberty men with distrust, and to fight the political battle shoulder to shoulder with the slaveholder. And yet slaveholders are their bitter foes. "Native Americanism" is of southern growth, and finds chief support in the jealousy of the slaveholder. Its object is to abolish the naturalization laws, and prevent foreigners from becoming citizens of the republic. A year or two since, a large and enthusiastic meeting was held in the Rotunda of the St. Louis Exchange, New Orleans, to denounce the Irish Repeal Association. The account was published in the True American. A few weeks since, we saw a letter from General Andrew Jackson, the idol of the democracy, expressing disapprobation of associations intended to interfere with the domestic concerns of foreign nations. And Daniel O'Connell, the great agitator for whom the true Irishman is ready to lay down his life, is a common subject of fierce denunciation in the South. The following resolution, passed at the great New Orleans meeting just referred to, is a specimen of the abuse heaped on the "Liberator."

"Resolved, That this meeting regards Daniel O'Connell in Europe, and Wm. Lloyd Garrison in America, with no feeling but abhorrence—that we consider one a political renegade, and the other a political fanatic, and both together are entitled to the execration of all sober, upright and enlightened American citizens."

"We call the attention of the Irish democrat to the following extract from a paper published in St. Louis, Mo. In cutting out the extract, I unfortunately omitted the name of the paper, and do not now recollect it. Read for yourselves.

"HERMITAGE, May 23, 1842.

\* \* \* No individual can take a deeper interest in whatever concerns the welfare and happiness of the Irish people—And there is nothing more grateful to my feelings than the anticipation, authorized by the progress of liberal principles throughout the world, that the day is not far distant, when without violence or civil commotion, Ireland will retain the principles she lost in 1801, and be in possession of all the blessings that flow from a government deriving its authority from the will of her people, and administered with a view to their security and happiness. That the measures calculated to produce this happy result may be crowned with success is my fervent prayer.

But at the same time that I express thus freely my sympathies for that noble-hearted and generous people, and my hopes that the exertions they are making, peaceably and constitutionally to recover the representative government, may be successful, it is proper for me to say that I do so without meaning to transcend that maxim which teaches us not to interfere offensively with the internal affairs of other nations. The preservation of the principles on which this movement is far more important to the good of mankind than any benefit which can possibly be obtained by a departure from it, and there are no people, I am sure, who would be less willing than the Irish to occupy a position which would bring into question the justice of the principle.

\* \* \* ANDREW JACKSON.

To Thomas Moore, Esq., Agent of the Irish Repeal Association of New York—Nashville."

This sensitiveness on the point of "interference," grows out of the jealousy with which slaveholders watch over the interests of slavery. That is an abomination which will not bear handling, and so to prevent what they call the intermeddling of others, they are extremely delicate in touching the question of repeat.

Irishmen! Read and reflect. Judge for yourselves. It will tell you that we are uttering lies. This is the only argument by which demagogues can sustain themselves. Will you believe me in line because they say so? We leave you more confidence in your good sense. We leave it to them to insult you, by presuming on your cruelty, so far as to vilify, when they should argue—to give the lie, when they should prove that they themselves are not falsifiers.

TO THE UNION CHURCH.

To the Union Baptist Church, composed of colored persons, on Baker st., between Vine and Walnut streets, in rear of the Universalist church.

On the third day of July the Ladies of the Church association will hold a Fair in the vestry of the above named building; at which time a variety of useful and fancy articles of their own ingenuity and industry will be offered for sale. The proceeds of which are to be applied to liquidate a debt now pressing upon them. The citizens of Cincinnati and vicinity are invited.

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On the third day of July the Ladies of the Church association will hold a Fair in the vestry of the above named building; at which time a variety of useful and fancy articles of their own ingenuity and industry will be offered for sale. The proceeds of which are to be applied to liquidate a debt now pressing upon them. The citizens of Cincinnati and vicinity are invited.

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# THE PHILANTHROPIST.

The Bashful Cousin.  
BY HARRIET BEECHER STOWE.

Mistakes and misunderstandings are not such bad things after all, at least not always so: circumstances alter cases.

I remember a case in point. Every body in the country admired Isabella Edmunds, and in truth she was an admirable creature, just made for admiration and sonneteering, and falling in love with, and accordingly all the country of—was in love with her. The columns of every Argus, and Herald, and Sentinel and Gazette, and Spectator, and all manner of newspapers, abounded with the effusions, supplicatory, of her worshippers; in short Miss Isabella was the object of all the spare “idealism” in all the region round about. Now I shall not inform my readers how she looked, you may just think of a Venus, a Psyche, a Madonna, a fairy, an angel, et cetera, and you will have a very definite idea on the part. I must run on with my story. I am not about to choose this angel for my heroine, because she is too handsome, and too much like other heroines for my purpose. But Miss Isabella had a sister and I think I shall take her. “Little Kate,” for she was always spoken of in the diminutive, was some years younger than her sister, and somewhat shorter in her stature. She had no pretensions to beauty, none at all—yet there was a certain something, a certain—in short, sir, she looked very much like Miss A. or Miss G. whom you admire so much, though you always declare she is not handsome.

It requires a very peculiar talent to be overlooked with a good grace, and in this talent Miss Kate excelled; she was as placid and as happy by the side of her brilliant sister, as any little contented star that for ages had twinkled on, unnoticed and almost eclipsed by the side of the peerless moon. Indeed, the only art or science in which Kate ever made any great proficiency, was the art and science of being happy, and in this she so excelled, that one could scarcely in her presence half an hour without feeling unaccountably comfortable himself.

She had a world of spirituality, a deal of simplicity and affection, with a dash of good natured shrewdness, that after all kept you more in awe than you would ever suppose you could be kept, by such a merry good natured little body. Not one of Isabella’s admirers ever looked at her with such devout admiration as did the laughter-loving Kate. No one was so ready to run, wait and tend—to be up stairs and down stairs, and everywhere in ten minutes when Isabella was dressing for a conquest. In short, she was, as the dedications of books sometimes set forth, her ladyship’s most obedient, most devoted servant.

But if I am going to tell you my story, I must not keep you all night looking at pictures, so now to my tale, which I shall commence in manner and form the following:

It came to pass that a certain college valetudinarian, and a far off cousin of the two sisters, came down to pass a few months of his free agency at his father’s; and, as aforesaid, he had carried off the first collegiate honor, besides the hearts of all the ladies in the front gallery at the first commencement.

So interesting! so polite! such fine eyes, and all that was the reputation he left among the gentler sex. But alas, poor Edward, what did all this advantage him, so long as he was afflicted with the unutterable, indescribable malady, commonly rendered basifulness, a worse nullifier than any ever heard of in Carolina. Should you see him in company, you would suppose him ashamed of his remarkably handsome person and cultivated mind. When he began to speak you felt tempted to throw open the window and offer him a smelting bottle, he made such a distressing affair of it, and as to speaking to a lady, the thing was not to be thought of.

When Kate heard that this *rara avis* was coming to her father’s, she was unaccountably interested to see him, of course—because he was her cousin, and because—a dozen other things too numerous to mention.

He came, and was for one or two days an object of commiseration as well as admiration to the whole family circle. After a while, however, he grew quite domestic, entered the room straight forward instead of stealing in sideways—talked off whole sentences without stopping, looked Miss Isabella full in the face without blushing—even tried his skill at sketching patterns and winding silk—read poetry and played the flute with the ladies—romped and frolicked with the children, and in short as old John observed, was as merry as a psalm book from morning to night.

Divers reports began to spread abroad in the neighborhood, and great confusion existed in the camp of Isabella’s admirers. It was stated with precision, how many times they had ridden, walked, talked together, and even all they had said—short the whole neighborhood was full of it.

“That strange knowledge that doth come,

We know not how, we know not where.

As for Kate, she always gave all admirers to her sister, ex officio; so she thought that of all the men she had ever seen she should like Isabella best for a brother, and she did hope that Isabella would like him as much as she did; and for some reason or other, her speculations were drawn to this point; and yet for some reason or other, she felt as if she could not ask any questions.

At last events appeared to draw towards a crisis. Edward became more and more brown “sturious” every day, and Isabella had divers solitary walks and confabulations, from which she returned with a peculiar solemnity of countenance. Moreover the quick-sighted little Kate noticed that when Edward was with herself he seemed to talk as though he talked not, when with Isabella he was all animation and interest; that he was constantly falling into trances and reveries, and broke off the thread of conversation abruptly, and in short, had every appearance of a person who would be glad to say that if he knew how.

“So,” said Kate to herself, “they neither of them speak to me on the subject—I should think they might. Better I should think would, and Edward knows I am a good friend of his; I know he is thinking of it all the time; he might as well tell me, he shall.”

The next morning Miss Kate was sitting in the little back parlor. Isabella was gone out shopping, and Edward was—she did not know where. Oh no, here he is, coming back in hand, into the selfsame little room. “Now for it,” said the merry girl mentally. “I’ll make a charge at him.” She looked up, Master Edward was sitting daintily on the sofa, twirling the leaves of his book in a very unseñorlike manner; he looked out of the window—and then walked up to the sideboard and poured out three tumblers of water; then he drew a chair up to the work table and took up first one ball of cotton, looked it all over and laid it down again, then he took up the scissors and snipped up two or three little bits of paper, and then he began to pull the needles out of the needle-book and put them back again.

“Do you wish for some sewing, sir?” said the young lady after having very imposingly superintended these operations.

“How—ma’am, what!” said he starting and upsetting the box, stand and all, upon the floor.

“Now, cousin, I’ll thank you to pick up that cotton,” said Kate, as the confused collegian stood staring at the cotton balls, rolling in divers directions. It takes some time to pick up the strings in a lady’s work box, but at last peace was restored, and with it came a long pause.

“Well, cousin,” said Kate in about ten minutes, “if you can’t speak, I can you have something to tell me, you know you have.”

“Well, I know I have,” said the scholar in a tone of hearty vexation.

“There is no need of being so fierce about it,” said the mischievous maid. “Nor of tangling my silk and picking out all my needles and upsetting my work box, as preparatory ceremonies.”

“There is never any need of being a fool, Kate, but I am vexed that I cannot say—a long pause.

“Well, sir, you have displayed a reasonable fluency so far; don’t you feel as though you could

ish? Don’t be alarmed; I should like of all things to be your confidant.”

But Edward did not finish; his tongue clove to the roof of his mouth, and he appeared to be going into convulsions.

“Well, I must finish for you, I suppose,” said the young lady; “the short of the matter is, Master Edward, you are in love, and have exhibited the phenomena thereof this fortnight. Now you know I am a friendly little body, so do be tractable and tell me the rest. Have you said anything to her about it?

“To her—to whom?” said Edward starting.

“Why Isabella, to be sure—it’s her, isn’t it?”

“No, Miss Catharine, it’s you!” said the scholar, who, like most bashful persons, would be amazingly explicit when he spoke at all.

Poor little Kate! it was her turn to look at the cotton balls, and to exhibit symptoms of scarlet fever, and—but that’s no concern of mine.

## The Whaleman’s Danger.

A few months ago, a boat’s crew of six men were lost under the following circumstances:—A boat had been lowered to take a whale. They had plunged the harpoon into the huge monster, and he had rushed with them, at rail-road speed, out of sight of the ship. Suddenly a fog began to rise, and envelope the ship and to spread over the whole expanse of the ocean. It was impossible to see any object at the distance of a ship’s length. And there was an open whale boat with six men in it, perhaps fifteen miles from the ship, with food and water but for a few hours consumption, and utterly bewildered in the dense fog. The darkness of night soon came on. The wind began to rise; the billows to swell. Every effort was made by firing guns, and showing lights, to attract the lost boat. The long hours of the night rolled away, and a stormy morning dawned, and still no boat appeared. For several days they sailed in circles around the spot, but all in vain. The boat was either dashed by the whale, or swamped by the billows of the stormy night—or, as it floated day after day, upon the wide expanse of the Pacific, one after another of the crew, emancipated with thirst and famine, dropped down and died. And is not that an afflicted home where the widowed mother now sits, with her child in her arms, weeping over her husband thus painfully lost?

And still, when we take into account the great numbers engaged in the whale fishery, and the imminent peril which the pursuit involves, is it indeed astonishing that there are not more fatal accidents. A large whale, with one lash of his mighty flukes, can shiver a boat to fragments, and sink to fathomless depths the mangled carcasses of all who are in it. He needs to close his jaws but once to crush the boat like an egg shell. Sometimes plunged into the ocean’s mysterious profound, he comes rushing perpendicularly up, with inconceivable velocity—strikes the bottom of the boat with his head, and throws it, with all who are in it fifteen feet into the air, and as the broken fragments of the boat, and the wounded men are scattered over the water, he lashes the ocean into foam with his flukes, and is off, leaving his enemies to perish in the waves, or to be picked up by other boats. There are hardly any scenes upon the field of battle, more replete with danger, than those which are often witnessed in this perilous pursuit. Many lives are lost every year. And yet there appears to be no difficulty in finding those who are willing for comparatively a small remuneration to face these dangers. If a man is successful in the course of some twenty years, he lays up a moderate competence for the rest of his days. And this hope cheers him through innumerable trials, and hardships, and disappointments, and dangers.

*Sheet Anchor.*

From the Richmond [Va.] Whig.

## Texas and Slavery.

We give place willingly to a long, animated article on the subject of Texas and slavery, a subject destined to occupy much of the public mind, and to awaken, possibly, the most excited passions.

But the reasoning of the author, specious as it is, does not reach our convictions. We care not who, whether British philanthropists, or American fanatics, or both, are operating in Texas, and procuring the result of the eradication of slavery, which we believe about to ensue. We care not whether she is to continue slaveholding, or to be made by British abolition influence, non-slaveholding. In either case we are opposed to her annexation to this country on constitutional grounds, and grounds of safety and self-defence to those who now form the Union.

We lay down this proposition with the utmost confidence, that it is conforming to human nature, and that the event will verify it—if *savagery* is perpetuated in Texas, the North will disown the Union, before it will consent to the annexation.

If slavery is abolished, as we feel confident it will, then the South will dissolve the Union, rather than submit to such an overwhelming acquisition of strength to the non-slaveholding interest in the federal government!

The horns of the dilemma are equally fatal.—There is only one way to escape this most menacing danger, and that is, to leave Texas to herself; and if we could have any influence with our countrymen, it should be devoted to beseech them to dismiss, now and forever, the thought of incurring the Union! She is an empire in territory—as large as Virginia, Pennsylvania and New York united—with a most delicious climate, and gloriously fertile—able to support a population of thirty millions, and to defend her liberties against a world of arms.

Let her take her own stand against the nations of the earth, in any form, and with what institution she pleases; but let her not sink this Union, and the splendid experiment it is making for the promotion and happiness of the world. Let all the advançages of our alliance, our friendship, and our trade be hers, a community of intercourse, of a common parentage, and common principles; but let us consider that Union as something too sacred to be risked by the indefinite expansion of territory, and incorporation of incongruous elements.

For ourselves, we regard the annexation of Texas as so fraught with disaster to this country, that we had rather the American people had to encounter, in hostile conflict, Bonaparte and the army of Italy. The last would be a temporary and vanquishable evil! The first would be one whose unhappy effects no sagacity could foresee, no wisdom guard against, and no valor repel. It would literally be embarking on a vast ocean of experiment, without rudder to steer by, or a compass to ascertain your position.

We have “country enough, and oo much. Our patriotic affections are already diffused over too wide a surface. Sparta had not a territory as large as the county of Albemarle! Nor Athens larger than the notorious city of Madison! Yet these two little States, by intellectual superiority and discipline, not merely held the world in awe, but are transmitted to all posterity as the brightest examples of what man can achieve, when he is free and enlightened.

Let England, if she can, establish a controlling influence in Texas. As friends of the human race, we do not object to it. She cannot so much advance our interest, as by conferring upon Texas the love of justice, of law, and liberty, which was restored, and with it came a long pause.

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“Well, sir, you have displayed a reasonable fluency so far; don’t you feel as though you could

contain more Wesleyanism than any extant—one which possesses efficiency, based on a just regard for the rights of all concerned—a connection free from the damning sins of intemperance and slavery. We were greatly disappointed in the results; we had no expectation that so scriptural a church could be formed; but the convention was composed of men who had adopted, as a principle of action, it is always best to do right; they were freed from the wilds of expediency. We can say with confidence, that the Wesleyan connection is a home for every Wesleyan Methodist, and the only one for her about it?

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The long hours of the night rolled away, and a stormy morning dawned, and still no boat appeared.

Several days they sailed in circles around the spot, but all in vain.

Worm Extinction, when they know that if the case was not worms, this remedy could not do harm—but always good as a purgative—let the disease be what it may. How important then to use it, and who will dare take the responsibility to do without it? Let every parent be not a brute, ask this question in truth and soberness.

Mr. J. G. Ringold had a child very sick for near two weeks, and attended by a physician, without relief, when Kolostock’s Vermifuge was given, and next day more than forty worms were passed, when the child recovered rapidly.

A child of a woman living near the Manhattan Water Works, had dwelt for a month, till near a skeleton, a humane lady, who called to provide for the family, sent immediately for Kolostock’s Vermifuge, which brought away great quantities of worms for two or three days, and the child recovered.

Several children in a highly respectable family in Brooklyn, had worms to a frightful extent, and were all cured rapidly with the Vermifuge.

In some of the best families in the neighborhood of St. John’s Park, it has been extensively used, from the circumstance of a woman having an enormous quantity of worms, and the Vermifuge giving instant relief, and through the Vermifuge, which was given, and the child recovered.

Mr. G. T. Matthews, 9, Caroline street, suffered a year with a bad, tight cough, pain in the side, spitting of blood, and all the usual symptoms of consumption.

A family in New Jersey saved several children by the use of it. One, a girl of eight years of age, had become exceedingly emaciated before the Vermifuge was given.

The next day three large worms were dislodged, and she began to improve rapidly.

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